

“The Crux of Discipleship (Part 2)”—Mark 10:41-45

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[What follows is the transcript of a sermon. It was originally intended to be heard, not read, so the tone is more conversational than academic. It has only been loosely edited, so forgive any grammatical, syntactical, or spelling errors. If you have questions please contact Southern Oaks Baptist Church through their official website, www.welovethegospel.com.]

Take a Bible and meet me in Mark 10...

We took a two-week break from our Hebrews series to consider why Jesus was sent to us. Hebrews 3 refers to Jesus as our “Apostle,” which means, “sent one,” so it seemed like a worthwhile tangent. Mark 10 is one place in the New Testament that answers this question for us. But it comes within the larger story of Jesus’ journey to Jerusalem to suffer and die. Along the way, Jesus has been teaching His disciples some heavy stuff related to Christian discipleship. As we saw last time though, Mark has organized this section of the book in a certain way to highlight certain points. By way of review, take a look at the chart we considered last time.

	Passion Prediction	Foolish Response	Discipleship Lesson
B i b l e	8:31	8:32-33	8:34-38
	9:30-31	9:32-34	9:35-37
	10:32-34	10:35-41	10:42-45

By bookending the section with two stories of Jesus restoring sight to the blind, Mark is signaling that all the teachings in the middle relate to Jesus helping the disciples gain spiritual sight into who Christ is, why He came, and what He expects of His disciples. They are not seeing any of these things clearly yet in the story. They needed the corrective lenses of Christ’s teaching to give them spiritual sight.

The teaching follows a particular pattern. As we saw last week, Mark loves patterns of three and this section presents us with three occasions where Jesus predicted His suffering, death, and resurrection to His disciples during this journey to Jerusalem. Each time He makes a prediction, the disciples respond in some dim-witted fashion and Jesus follows that up with some teaching on Christian discipleship. This happens three times.

Mark 10 has the third occasion, which we began to look at last week. We saw how after Jesus’ prediction, James and John, two of Jesus’ disciples, approach Him and ask to be granted the seats to His right and left in glory. They want the seats of honor, in other words. They are looking for thrones. We contrasted that

with the request of Bartimaeus, the blind man, in the next story. The disciples ask for glory. The blind man asks for mercy. Spiritually speaking, it's the blind man who is the one who is seeing Jesus clearly. James and John don't quite get it yet...

Not to be outdone though, have you met the other disciples? Well let's see how they respond when they find out what the sons of Zebedee tried to pull with Jesus. Look at verse 41...

“And when the ten heard it, they began to be indignant at James and John.” (Mark 10:41)

No surprise there. I kind of feel like cheering them on, don't you? We too would be disgusted if we get wind of this sort of back room, political maneuvering. That kind of stuff drives us crazy. So surely we can identify with their outrage. We get it. Yet, as Jared Wilson explains,

“What we don't often recognize right away is that [what we see in James and John] is emblematic of so many of our own requests, indeed of our entire life mission. All of us are, in our own ways, quite taken with our own ambitious yearnings for self-fulfillment. And in our flesh, we always want the glory without the cross... We are always trying to run the end-around past the cross, to cut through the temple on our way to glory without minding the sacrifice.”¹

Maybe we are not as crass as these two men. Maybe we've mastered the art of subtly and subterfuge. But are we really so different? Probably not. So I think it's important for us to see, first, that there is a little James and John in each of us and, second, that the other disciples are more alike than different as well. That's why they're mad.

Back in the previous chapter Jesus caught the whole lot of them arguing *“with one another about who was the greatest”* (Mark 9:34). Remember that? They've all been scrambling to get ahead in the pecking order.² They all wanted the “box seats”³ in Christ's kingdom, not just James and John, and the other disciples are mad at these brothers simply because they beat them to the punch and, for all they know, may have just gained the inside track. But what we dare not miss is that this story is *not* contrasting some disciples who are greedy for self-promotion and some disciples who are innocent bystanders and victims. It's putting before our eyes twelve men who have exactly the same pride and presumption.

Perhaps then this story should change the way we look at frustrating people. Maybe the real reason we get angry with them has less to do with them and more to do with us than we realize. Maybe we get angry because to look on them is to behold ourselves. We are frustrated because we see in them those parts of us that frustrate us in those honest moments of self-reflection. So then maybe it's worth asking: what do our frustrations with others expose about ourselves? More than we realize.

Yet instead of confessing our solidarity with one another and cultivating empathy, we have this tendency to ignore those embarrassing things we have in common. Maybe unconsciously. Maybe not. But in either case, self-righteousness ensues, criticism abounds, community is destroyed, and the anger and frustration we harbor toward others just reinforces our own blind spots. And the irony of it all is that we, in so doing, actually become the thing we hate. And we don't even realize it, but for the grace of God. The ten are mad at the two because they can't see that all twelve of them together are basically interchangeable in the story.

So what does Jesus do? He addresses all of them. Jesus is the only one that seems to see that they all have the same problem. They all have the same definition of greatness, but it's the wrong definition. It's the world's definition. It's upside-down from God's perspective. But before we get to Jesus' corrective, it's worth mentioning that the disciples' proximity with Jesus didn't make them immune to this sinful posturing and competition. “Their cravings began to wreck their community” with friction and rivalry.⁴ If it can happen to them, it can happen to us. Even among Christian people. Even in Christian churches.

Pagan values can seep into our churches and ministries.⁵ So let's acknowledge that Jesus' words have value for all of us as we come now to verse 42...

"And Jesus called them to him and said to them, 'You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. ⁴³ But it shall not be so among you. But whoever would be great among you must be your servant, ⁴⁴ and whoever would be first among you must be slave of all.'" (Mark 10:42-44)

That is incredible. Jesus is saying that God measures greatness in degrees of service. God gives power for the sake of service. To be first, you must be last. To be a true leader, you must become a slave. Before the crown, there is a cup. Before the blessing, a baptism.⁶ This is radical. Countercultural. A reversal. It goes against fallen human inclinations. As one commentator put it, "At no place do the ethics of the kingdom of God clash more vigorously with the ethics of the world than in the matters of power and service."⁷ No wonder they were so confused.

Yet, like the disciples, we tend to engage our faculties in moving up the world's ladders and spend comparably little time considering ways to move in the opposite direction.⁸ But that decent is the way to greatness according to Jesus. He's saying that, in God's kingdom, "power is something you give away, and the highest positions go to the lowest servants."⁹ Are we doing it wrong?

"Our desire for greatness in ministry isn't the problem. Our problem rises from how the haste of doing large things, famously and as fast as we can, is reshaping our definition of what a great thing is. Desire greatness... But bend your definition of greatness to the one Jesus gives us."¹⁰

But, again, note the irony. These disciples would have despised the way Roman officials exercised their authority over them, yet Jesus tells them that what they are seeking embodies the same sin. They are seeking to lord it over one another. They've become what they hate. They're acting like outsiders to His kingdom.

Their only hope for reaching greatness would be found in imitating another. The greatest Servant of all. We might say, the Suffering Servant. And this brings us to the climax of the passage and the whole journey section in Mark's Gospel. Look at verse 45. Jesus says,

"For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many." (Mark 10:45)¹¹

This is the key verse in Mark's Gospel. It gets us right to the heart of the Gospel by summing up for us why Jesus came. Christ came to serve. And the ultimate picture of that service is the cross, where He gave His life "*as a ransom for many.*"¹²

What is a "*ransom*"? In the Greco-Roman culture of that day, a ransom is "the price paid to liberate a slave, a prisoner of war, or a condemned person."¹³ In this context, Christ is alluding to the price he would pay for us on the Cross. As one writer explains,

"The reason we need a ransom to be paid for us is that we have sold ourselves into sin and have been alienated from a holy God. When Jesus gave his life as a ransom, our slave masters, sin and death and the Devil had to give up their claim on us. And the result was that we could be adopted into the family of God."¹⁴

Isn't that beautiful? By the cross, Jesus set us free to be part of God's family. That's what service looks like. That's what greatness looks like. His life given for us. Not taken from Him. Given by Him. There is no greater service than this substitution.¹⁵

Man of Sorrows, what a name
For the Son of God who came
Ruined sinners to reclaim;
Hallelujah! What a Savior!

Bearing shame and scoffing rude,
In my place, condemned He stood,
Sealed my pardon with His blood;
Hallelujah! What a Savior!

Guilty, vile and helpless, we;
Spotless Lamb of God was he.
Full atonement—can it be?
Hallelujah! What a Savior!¹⁶

But please note that stress of verse 45 is *not* on service that we offer to Christ. That's not the point. The emphasis is on the service that *Christ* offers for us. We need to be served by Jesus. "The Son of Man has not come seeking employees. He has come to employ himself for our good."¹⁷ Jesus doesn't need us. We need Him. We need Jesus to serve us. Not in the sense that James and John's attitude reflected, when they try to use Jesus as a means to attaining the glory their sinful hearts long for. Jesus is not a means to our ends. We don't get to boss Him around. He doesn't serve us in that sense. But He does serve us.¹⁸

In fact, none of us can be Christians unless Jesus serves us. Christianity is not about serving God in order to be saved. We become Christians when we admit that we can't save ourselves and we therefore need to be served by Christ. He removes our sin. He reconciles us to God. He cleanses and transforms us. He brings life to dead hearts. It's His service that achieves these glorious effects of the Gospel, not ours. We need Jesus to serve us.

It reminds me of when my son was born. I'm a book guy, as you've probably noticed. I don't like going into anything unprepared, so whenever I anticipate some new challenge in life, I start looking for someone who has written a book on that. So when Allison, my wife, was pregnant with our son, I bought every book on the shelf and probably read all of them. And I still didn't feel very good about things. I can remember that first diaper change and that first feeding and that first bath... Where's the instructions? Step one: get rag. Okay. Check. Step two: wet rag. Okay I got this. Rag wet, check. Get tear-free, hypoallergenic soap. What's that? Oil free? This stuff feels oily. Now what? Oh no. I'm just going to have to use normal soap. I'm going to clean my kid with normal soap and he's going to develop some skin disease and walk with a limp... I mean that's how my mind works. My son was probably thinking, "This guy has no clue. How did I get stuck with this rookie?"¹⁹

We laugh, but that's kind of how it goes for a while. You're super-paranoid and over-protective. But here's the point I'm driving at... That first night at the house my son didn't serve me once. He had to be served. He didn't serve mom and dad. Indeed, if he had tried to serve himself and resisted our service, he wouldn't have made it. He wouldn't have survived. He was dependent on us to serve him. He lives today because he let us serve him. And friends, there's something analogous between that situation and our salvation.

It's probably not a coincidence that earlier in this chapter, Jesus said the following in Mark 10:15—
“*Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it.*” Jesus told His followers that “poverty of spirit” was needed to enter His Kingdom. You don't come with an attitude of self-sufficiency. You don't come with an “I got this” spirit. As long as you approach salvation with an “I can do this” mentality, you will always remain outside of God's kingdom. Saving faith requires the setting aside of our pride. We have to say, I can't serve Him well enough and I can't serve myself well enough. I need a Savior to serve me. I need the service of Christ's cross and resurrection. You have to say, “Jesus I need you to serve me, because there is nothing I can do to save myself.” That's salvation. That's Christian conversion. Will you welcome Him into your life to serve you in these ways? Will you turn from your sin and trust Him to serve you for your salvation?

As uncomfortable as that may make us feel (and grace often does make us feel uncomfortable), that's the point of verse 45. You need Jesus to serve you. And the truth is that we never really grow out of this need. We don't just need Jesus to serve us in our salvation, we also need Him to serve us so that we can experience the power to live the life of service toward others that He's called us to live. The author of one of the devotionals I read this last Advent season explains this idea well:

“Here is a general truth to ponder and believe: every time Jesus commands something for us to do, it is his way of telling us how he wants to serve us. Let me say it another way: the path of obedience is the place where Christ meets us as our servant to carry our burdens and give us his power. When you become a Christian—a disciple of Jesus—you do not become his helper. He becomes your helper. You do not become his benefactor...Jesus does not need your help; he commands your obedience and offers his help.”²⁰

In other words, “*the Son of Man came not to be served but to serve...*” David Platt offers some examples of this.

“Husband or wife, when Jesus says for you to love your spouse even when it's not easy that is Jesus' way of saying to you, ‘I'm going to give you everything you need, husband, to lay down your life for your wife. And wife, to respect and submit to your husband. I'm going to give you everything you need to do this.’ Mom or Dad, when Jesus says to you to love your child through a very difficult time, that is His way of saying, ‘Trust me to give you the wisdom and the patience and the discernment and the love to know what to say, when to say it. Trust me to do these things in you.’ When Jesus calls you or me to walk through a dark valley in this life, maybe sickness or pain or who knows what it might be, that is Jesus' way of saying, ‘Trust me to serve you with the strength and sustenance and hope and life that can only come from me that will get you through this.’ Everything Jesus calls us to is His way of saying, ‘Here's how I want to serve you.’ And His service to us enables our obedience to Him. This is such good news!...This is grace and mercy. This is the very presence of God come to earth, and now incarnate in you. The Spirit of Christ, Christ in you, living in you—enabling you—to live this out. And so the Christian life is a moment-by-moment, day-by-day trusting in Jesus to serve you.”²¹

Do you see? “Being a servant after the pattern of Jesus is a divine enablement, not a human inclination.”²²

With that in mind, let's me show you something else from verse 45. Hopefully you still remember how I explained that Mark's trying to teach us that there is a relationship between the cross of Christ and the call to Christian service? Well, verse 45, brings the two ideas together gloriously. You can actually see both ideas in the repetition of “*for*” in verse 45. Look at the verse again.

Do you see that second “*for*”? “...*to give his life as a ransom FOR many.*” That's a translation of a Greek word (*anti*) that literally means “instead of” or “in the place of.” It's the idea of substitution, which is at

the heart of the Gospel. Christ's death was as offering in the place of sinners. He bore our sin and absorbed the wrath of God that sinners deserve. We receive the grace of His salvation, through faith in His finished work. That's the good news. That's the Gospel.

But the verse begins with another "*for*." That's a different word in Greek. That's a word that means "because." It connects with Christ's instruction from the previous verse, which had to do with discipleship. It answers the question, why are we called to serve? Why in God's economy is the servant exalted? "Because," verse 45, "*the Son of Man came not to be served but to serve, and to give his life as a ransom for many.*"

So Jesus connects His cross to the Christian call. What that means is that Christ's cross is both the source and the shape of Christian service. He's the source in the sense that His service is what causes ours. We love *because* He first loved us. We lay our lives down on the altar of service, *because* Christ laid His life down on the cross in our service. The good news of the cross fuels and motivates and enables Christian service, as we've seen. It's the source of our service.

But the cross is also the shape of Christian service (and this goes for every aspect of Christian discipleship, by the way). Our service should have a cruciform shape. It's patterned after what we see on the cross. We serve *like* Christ served us. We lay down our lives *as* He laid down His. He's our example in service. Our service is shaped by His and the aim of all Christian service should be to remind others of His. The shape of our service draws attention to the source, which is ultimately why Christian service exists—to draw attention to our Savior God. When our service reminds others of Christ's cross, then God gets the glory. As Jesus said, people "*see your good works and give glory to your Father who is in heaven*" (Matthew 5:16). The One who gives us the grace and power to live this way, gets the glory.

And since the cross is the source and shape of our life of service, then followers of Christ don't get to say, "Well, that person is not worthy of my service." How can we say that? Were we worthy of Christ's service? Did you deserve His sacrifice? Is there anyone in your life that you could possibly serve that would require you to stoop lower than Christ stooped for you? Then what's all this talk of who is worthy of your service? At the very least, do it for Christ's sake. We are not too good to serve anyone, since Christ—God's Son, our Creator, Sustainer, Savior, and Lord—served us. God left His throne in glory to serve us. How can we do less?²³ We have no excuse.

It would appear that the disciples don't really grasp the lesson immediately. The only other place where Mark describes the disciples as "*indignant*" (the same word used in Mark 10) is in chapter 14, when Jesus was the house of Simon the leper in Bethany. A woman comes in with an alabaster flask of ointment, pure nard, which she anointed with Jesus. Mark tells us that "*some...said to themselves indignantly* [same word], '*Why was the ointment wasted like that?*'" (Mark 14:4). Matthew tells us that it was the disciples who were indignant and scolded the woman (Matthew 26:8).

But Jesus said to them, "*Leave her alone. Why do you trouble her? She has done a beautiful thing to me*" (Mark 14:6). They saw the extravagant sacrifice and service of this woman as wasteful because it meant they parted with something worth almost a year's wages, but Jesus saw it as beautiful. He saw it as a meaningful service, anointing His body in advance of his death and burial (14:8). And then He says of this woman, "*whenever the gospel is proclaimed in the whole world, what she has done will be told in memory of her*" (14:9). What an honor! I guess it is true then—the first will be last, the way to greatness is extravagant service.

Eventually the disciples would grasp this. For example, John, the son of Zebedee, who was so preoccupied with thrones in our story, writes in 1 John 3:16 (the *other* John 3:16):

“By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers.” (1 John 3:16)

Do you see? The cross is the source and shape of Christian service. We look at the service that Christ offered for our sakes on the cross and it propels us forward to do likewise and gives us a pattern to follow. Our service is Gospel-shaped. Christian service is a cruciform service. It can't be divorced from Jesus' call to count the cost, pick up a cross, and die to self.

There is a wonderful book I mentioned several months back called *Embracing Obscurity* by an anonymous author. In it he or she reminds us that:

“This is the great difficulty of service: dying to self. How much easier to hear and obey God's call to leave all for a tribe in Africa than to let the car to my left have the right of way. Would I feel more comfortable working for an overtly Christian ministry than to stack chairs in the break room of a secular workplace? Does my pride rear up when I consider how I might serve the way *Christ* served? Am I willing to give up my lofty ideas of success—even the ‘success’ of serving God in great and visible ways—and instead content myself to serve in the mundane, to be largely invisible, and to meet the needs of those who can't return the favor?”²⁴

Similarly, Richard Foster, in his famous work on spiritual disciplines, titled, *Celebration of Discipline*, cautions us:

“In some ways we would prefer to hear Jesus' call to deny father and mother, houses and land for the sake of the gospel than his word to wash feet. Radical self-denial gives the feel of adventure...But in service we must experience the many little deaths of going beyond ourselves. Service banishes us to the mundane, the ordinary, the trivial.”²⁵

Some of you need to hear this. For some of you there is a draw to the more “radical” looking kinds of service, like that embraced by vocational missionaries who leave all the comforts of home behind for the sake of the nations. God may indeed call us to that sort of radical sacrifice, but I've met many a person who claims their willing to do something of that sort and even relishes the thought, who really betrays a heart that's not very servant-like in the more everyday opportunities that are given to each of us. They aspire to radical service that seems so very glamorous and admirable to their peers, but their decisions today don't look very others-oriented. In fact, they really look pretty worldly.

So let me close with this...One of the small groups is reading a book on discipleship in which Mark Dever helps us wrestle with this by comparing us to pigs. Brace yourself.

“If you have never seen pigs come to a trough for mealtime, you can probably imagine it. Pushing. Shoving. Snorting. Swallowing as much as they can with no thought for others. Here's a funny question worth thinking about for a moment: Is that how you attended church [today]? No, I'm not calling you a pig. But stop and consider: Where did you park? What time did you get to church? Where did you sit? Who did you speak to? Each one of these decisions provided you with an opportunity to give yourself to others and so join in the work of Christ. Or they provided you with an opportunity to look out for yourself, and do what is best for you. So which was it? Did you consciously strategize how to bless others with each one of these decisions? Being a disciple of Jesus means orienting our lives toward others, just as Jesus did. It means laboring for the sake of others. This love for others is at the heart of discipling. We set our sights on serving others for Christ's sake, just as Christ came into the world not to be served, but to serve and give his life as a ransom for many (Mark 10:45).”²⁶

Friends, that kind of life may not look like progress. But it looks like sacrifice and service, which is to say, it looks like Jesus.²⁷ That's the goal.

Ultimately you always have the platform for greatness, because you can always stoop low to serve the brother or sister beside you. Will you? It all boils down to one simple question: Will you accept Christ's definition of greatness?

Let's pray...

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- 111.
- ¹ Jared C. Wilson, *The Wonder-Working God: Seeing the Glory of Jesus in His Miracles* (Wheaton: Crossway, 2014), 111.
- ² Richard B. Hays, *The Moral Vision of the New Testament* (San Francisco: HarperSanFrancisco, 1996), 82.
- ³ Charles R. Swindoll, *Mark* (Swindoll's Living Insights: New Testament; Carol Stream, IL: Tyndale House Publishers, 2016), 282.
- ⁴ Zack Eswine, *The Imperfect Pastor: Discovering Joy in Our Limitations Through a Daily Apprenticeship with Jesus* (Wheaton: Crossway, 2015), 29-30. He adds, "Jesus did not stop this friction or potential wreckage from happening. He still doesn't. Did you mark that down? James and John were dearly loved, gifted, called, fruitful, and central to Jesus's earthly ministry. He graciously heard their desires. But their closeness to Jesus and their fruitfulness in ministry didn't mean that everything they did, said, or craved was blessed by God, or that everything they did was good, right, and helpful to those who knew them." Ibid.
- ⁵ As Zack Eswine reminds us, "It is possible for ministry leaders to desire greatness in ways no different from anyone, anywhere in our culture. Attaching Jesus's name to these desires doesn't change the fact that they look just like the cravings of the world." Ibid., 30.
- ⁶ Daniel L. Akin, *Exalting Jesus in Mark* (Christ-Centered Exposition Commentary; Nashville: B&H Reference, 2014), 231.
- ⁷ James R. Edwards, *The Gospel According to Mark* (PNTC; Grand Rapids: Eerdmans, 2001), 325.
- ⁸ Anonymous, *Embracing Obscurity: Becoming Nothing in Light of God's Everything* (Nashville: B&H Books, 2012), 103.
- ⁹ Swindoll, 281-282.
- ¹⁰ Eswine, 29.
- ¹¹ David Platt calls this verse, "the most theologically rich, thematically rich, verses in all of the book of Mark." Platt, D. (2009). "To Serve the Helpless." In *David Platt Sermon Archive* (p. 2346). Birmingham, AL: David Platt. John Piper says, "Mark 10:45 is what turns Christianity into gospel" ("The Son of Man Came to Serve," a sermon preached on December 17, 1995, accessed online at <https://www.desiringgod.org/messages/the-son-of-man-came-to-serve>); Akin, 232.
- ¹² "There is no benefit in asking to whom the ransom price was paid: this is not the point of the image. Its single purpose is to make clear that Jesus Christ, Son of God and Son of Man *was himself* the price paid to set us free." Donald English, *The Message of Mark* (BST; Downers Grove: InterVarsity Press, 1992), 182. That said, the words of Daniel Akin should be kept in mind: "There is no thought in the Bible that the ransom was paid to Satan. At the cross Satan received only one thing: his defeat and ruin. Also, the price Christ paid was not taken from Him. He freely and, as Hebrews 12:2 says, joyfully gave it. He was the great giver and not the pitiful victim. John 10:18 says it perfectly, 'No one takes [My life] from Me, but I lay it down on My own. I have the right to lay it down, and I have the right to take it up again. I have received this command from My Father.'" Akin, 232.
- ¹³ English, 182.
- ¹⁴ John Piper, *The Collected Works of John Piper* (Wheaton: Crossway, 2017), 11:419.
- ¹⁵ "The rest of Mark shows Jesus doing just that—serving humanity by going to Jerusalem, giving up his life, and rising on the third day (11-12; 14-16). Yet one day Jesus Christ, the Son of God, says he will act not as a Servant but as the authoritative Master of the universe: 'In those days, after that tribulation, the sun will be darkened, and the moon will not give its light, and the stars will be falling from heaven, and the powers in the heavens will be shaken. And then they will see the Son of Man coming in clouds with great power and glory. And then he will send out the angels and gather his elect from the four winds, from the ends of the earth to the ends of heaven' (13:24-27). Those who have refused Christ's service to their souls, who have rejected the ransom for their freedom bought at Calvary, will one day have to explain why to the Son of Man, who is coming again." Stan Guthrie, *God's Story in 66 Verses: Understanding the Entire Bible by Focusing on Just One Verse in Each Book* (Nashville: Nelson Books, 2015), 142.
- ¹⁶ Philip P. Bliss, "Hallelujah! What a Savior!" (1875).
- ¹⁷ Piper, *Collected Works*, 3:164.
- ¹⁸ Platt makes a similar point in his sermon, "To Serve the Helpless."
- ¹⁹ The illustration was derived from Platt's sermon as well, with some personal variations (Ibid.).
- ²⁰ Piper, *Collected Works*, 11:420-421.
- ²¹ Platt, "To Serve the Helpless."
- ²² Akin, 230.
- ²³ R. Kent Hughes, *Mark: Jesus, Servant and Savior* (Preaching the Word; Wheaton: Crossway, 2015), 18.
- ²⁴ Anonymous, 96-97.
- ²⁵ Richard Foster, *Celebration of Discipline: The Path of Spiritual Growth* (San Francisco: HaperCollins, 1978), 126-127 (Also quoted in Anonymous, 96).
- ²⁶ Dever, 27.
- ²⁷ Brett McCracken, *Uncomfortable: The Awkward and Essential Challenge of Christian Community* (Wheaton: Crossway, 2017), 87.